

## CHRISTIAN HERALD.

---

**VOL. II.]      Saturday, December 7, 1816.      [No. 11.**

---

**THE TWELFTH REPORT OF THE BRITISH AND FOREIGN  
BIBLE SOCIETY.**

(Continued from page 149.)

During the course of his journey through Germany, Dr. Steinkopf had the satisfaction to assist at the formation of the six following Bible Societies :

1. One for the town and Circle of Cleve, containing a population of about 60,000 persons.

2. The Osnaburg Bible Society, in connexion with that for the kingdom of Hanover. Osnaburg comprehends a population of about 130,000 souls. The meeting for the formation of this Society was attended by the principal members of the government, (among whom is a Catholic nobleman,) and the chief Clergy. The Catholic Clergy have expressed a determination to assist in the distribution of the New Testament published by Professor Van Ess ; and many of them have subscribed to this new Institution.

3. Koenigsfeld Bible Society ; a small institution in the midst of the Black Forest, and surrounded with many Catholic villages, some of whose inhabitants have lately expressed an anxious wish to obtain the treasure of a Bible.

4. Nassau Homburg Bible Society, founded with the sanction of their Serene Highnesses, the Landgrave of Hesse Homburg, and the Duke and the Prince Sovereign of Nassau.

The immediate sphere of its appointment will comprise a population of 350,000, but its effects will extend to the neighbouring parts, as far as its means will admit.

5. Frankfort Bible Society. A small Bible Committee had previously existed in this town, and been actively employed for several years in the dissemination of Bibles and Testaments. This new Institution has the sanction of Government, and its funds are assisted by many of the first families in Frankfort. A Depository will be formed there, from which the neighbouring Bible Societies may be conveniently furnished with copies of the Scriptures.

6. A Bible Society for the Principalities of Neuwied and Wied Runkel, containing a population of about 35,000. This undertaking was warmly encouraged by the two ruling Princes, who, with the Princess Dowager, have expressed their approbation of the efforts of the British and Foreign Bible Society, and their de-

termination to assist the local Institution, as soon as the political arrangements relative to their Principalities should be completed.

The Bible Societies in Switzerland which came under the personal observation of Dr. Steinkopff, are those of Schaffhausen, St. Gall, Zurich, and Basle, among all which there subsists a friendly connexion. It may be said of them collectively, that their proceedings exhibit great zeal, and that they are liberally supported. They have already circulated more than 60,000 copies of the Scriptures. Protestants and Catholics indiscriminately receive them in the German, French, Italian, and Romanese languages; and many of the Roman Catholic Clergy have been active in their distribution. All these Societies have received gratifying proofs of the good effects produced by their benevolent labours, in the increase of moral habits, piety, domestic order, and a charitable spirit, within the sphere of their respective operations.

The Geneva Bible Society has opened a correspondence with Protestant Clergymen in France, and by their assistance has been enabled to supply many of the Protestants in that kingdom with copies of the Scriptures, at the charge of the British and Foreign Bible Society.

A Society has also been established for the principality of Neuchâtel, under the sanction of the Civil and Ecclesiastical Authorities, which promises to become an useful Ally to the Societies at Lausanne and Geneva; and, chiefly through the exertions and liberality of the former, a similar Society has been provisionally organized among the Waldenses inhabiting the vallies of Piedmont. They compose thirteen parishes, and a population of 17,000 souls; but such is their poverty, that they were not able to collect more than 50*l.* for the purpose of purchasing the Scriptures. To the Society at Neuchâtel your Committee have presented a donation of 100*l.*, and to that of the Waldenses, (or Valais,) in consideration of their particular circumstances, the sum of 200*l.*

Your Committee regret the necessity of omitting much interesting information obtained by Dr. Steinkopff, during the course of his journey, comprising a distance of nearly 5000 miles. The Report of Dr. Steinkopff, in this, as well as in the former instance, *proves the beneficial effects resulting from the personal communication of a representative of the British and Foreign Bible Society, with the Members of similar Institutions, and others disposed to promote its object, in foreign countries.* The opportunities afforded by it, of kindling zeal, and encouraging exertion, of developing the object of the British and Foreign Bible Society, of inculcating the importance of adhering to its fundamental principles, of communicating the benefits of its experience, of suggesting hints for improvement, and of confirming the bonds of an amicable intercourse, are advantages of the first importance to

the influence and success of the Institution, all which have, in the present instance, been abundantly obtained.

Two years have elapsed since the establishment of the Danish Bible Society ; but its organization was not fully completed before November last, when his Excellency Count Schimmelman was elected President, and the venerable Bishop Munter, and the President and First Deputy of the Chancery were nominated Vice-Presidents. The Committee then entered upon their operations, resolving to assemble every fortnight, and to begin the organization of Auxiliary Societies.

As one among other results of these measures, an Auxiliary Society has been established in Sleswick Holstein, with the sanction of his Danish Majesty. To this Auxiliary a donation of 300*l.* has been presented.

One of the first works determined on by the Committee of the Danish Bible Society, was, to print the Gospel of St. Matthew in the Faroese language, a dialect of the Norse, or ancient Icelandic, in which no part of the Scriptures has ever yet been published.

The information communicated in former Reports respecting Iceland, renders it unnecessary to enter into minute details, on the present occasion. It will be recollected that the Rev. E. Henderson proceeded to that country, with the sanction of the Committee, for the purpose of superintending the distribution of the Icelandic Scriptures, printed at the expense of the British and Foreign Bible Society. This commission, in the discharge of which he was exposed to many perils, has been executed, in a manner most satisfactory to his employers, and beneficial to the poor but grateful inhabitants of that island.

With a view to render permanent the advantages conferred on the latter, Mr. Henderson, previously to his departure from Iceland, adopted preparatory steps for the establishment of a Bible Society there ; the foundation of which was laid at the Annual Meeting of the Synod, under the patronage of the highest Civil and Ecclesiastical Authorities.

The want of the Scriptures in Iceland was extreme : it was deeply felt and lamented by the people ; but their sorrow has been turned into joy : and there is perhaps no part of the world to which the British and Foreign Bible Society has extended its benevolence, where it has been more cordially welcomed, and more gratefully acknowledged, than in Iceland.

In a pamphlet published by a respectable author at Stockholm, in March, 1815, it is stated, that, previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures, and that, according to a well-founded calculation, not fewer than 400,000 families in that kingdom were destitute of that inestimable treasure.

Your Committee have now the satisfaction to report, that,

in consequence of the active measures adopted in Sweden, these wants have already been in some measure relieved ; and that every disposition prevails in that country to supply them effectually.

The Committee of the Swedish Bible Society are using every exertion in printing the Scriptures ; four presses are constantly employed by it, and preparations have been made for an edition of 15,000 copies of the Bible, and for one of nearly as many Testaments.

The Societies of Gothenburg, Westeras, and Gothland, which have now become Auxiliaries to the National Bible Society at Stockholm, are all active within their respective circles. At the first of these places, a Branch Society, composed of the Scholars of a Free School in Gothenburg, has been formed, at their own request, and is supported by a small weekly contribution.

Your Committee have only to add, on the subject of Sweden, that the Bible Society there has not only the Patronage of his Majesty the King, but that the Crown Prince has been a most liberal contributor to it, as well as to the Evangelical Society at Stockholm, and has promised a considerable pecuniary donation towards the establishment of a Bible Society in Norway.

(To be continued.)

#### RUSSIAN BIBLE ASSOCIATION.

The following extract of a letter from an active agent of this Society, in Russia, is calculated not only to excite our gratitude to God, for the increasing prosperity of the Bible cause ; but also to animate our hopes and encourage our expectations, that the flame of love which first ascended from the enlivened hearts of Britons will extend itself farther and wider, till the whole earth shall be warmed and cheered with the brighter rays of the Sun of righteousness, to the knowledge of whom, under the Holy Spirit's influence, the Scriptures of truth form the legitimate channel. Alexander's visit to this country will long be remembered by young and old among us ; and we trust that the disposition of his mind with respect to the circulation of the Scriptures received, in that visit, such a bias, as will cause the hearts of millions in his extensive dominions to bless God for guiding his feet to these highly-favoured shores. It is well worth our notice, that, at the very time when the Report of the First Annual Meeting of the Bible Association alluded to in the following extract was reading, an ukase was preparing for publication, wherein the peasants of that very district are *declared free*. O may this proclamation of bodily emancipation be the forerunner of a much more important deliverance, from the slavery of sin and Satan to the service of Christ, which is *perfect freedom* !

" In my last letter to my dear friend Mr. Steinkopff, I gave some account of what we were enabled to do for the cause of the Bible Society in D——. I mentioned the zeal of the vice-president,



the worthy dean of the district. I intended giving you some account of the *Bible Association* which he has established among the *peasants* in his parish. It differs very much from what you understand by a Bible Association in England; but is admirably calculated for the state of the people in this country. It is more a branch society; every person paying a yearly subscription is a member of it. Some pay ten, others fifty copecks annually; and some a ruble, and even more. Mr. Forster, one of the elders of the Moravian Brethren, is president; his assistant, Mr. Schmidt, is treasurer; the worthy and reverend dean, who is president of the mother society, is the first secretary; a *young peasant* is the *second secretary*, keeps the accounts, writes the addresses, &c. which he does in a manner that would do honour to any of us who are more experienced in these matters. *Six peasants are the directors*. These constitute the committee. The Society consists of between three and four hundred peasants. The committee meet regularly for business in the house of the worthy pastor. At first they were a little shy, never being accustomed to enjoy the *privilege of sitting* in the company of persons so much their superiors; and far less to sit at the same table, to consult about matters of so much importance. Now they feel themselves quite at their ease; *they feel that they also have a part to act in the scale of human beings*; and the dean assured us, with tears in his eyes, that he has seldom heard so much good sense, or remarks so judicious, as those uttered by these good peasants in the meetings of the committee. Every thing is conducted with the greatest regularity. This summer they held their first annual meeting. The whole Society assembled at the parsonage, and at the appointed hour marched in solemn procession, two and two, with their committee at their head, to the church. The meeting was opened with a song of praise; their pastor engaged with them in prayer; the Report was then read, and the treasurer gave an account of their income and expenditure during the past year. An extract from the Report of the Dorpat Society was now read to them, and afterwards a short account was given of what was done and doing by the Russian Bible Society, by the British and Foreign Bible Society, and of the progress of the work throughout the whole world. The meeting then concluded in a religious manner, in which several clergymen who attended for the purpose took part. The effect produced was astonishing. The poor peasants seemed now, for the first time, to feel that they also were *men*, and, as such, had a part to act. They felt themselves to be fellow-workers with all who are good and great in the best of causes. Their ideas were expanded, and they retired with reluctance from the scene, to them new, but most interesting. The result was as might be expected; immediately after the meeting a number became subscribers who had not subscribed before. Nor was this all: the account of this new thing spread around, and the peasants in some

of the neighbouring parishes have come forward and requested that their pastors should also establish such a Bible Society among them.

"We, with the committee in Dorpat, made arrangements for having them established in all the parishes of the district, which we hope will soon be done."

The writer then proceeds to describe the active and almost unexampled exertions of this worthy dean, not only in promoting the Bible cause by establishing associations, but also in the education of children, and by teaching them several branches of industry, and, among others, book-binding. This he has made to turn out to the advantage of the Bible cause; *his own scholars have bound more than three thousand copies of the New Testament for the committee in Dorpat*, and he has engaged to bind a thousand for the society in Riga. In short, the whole letter is one of the most interesting documents that has reached these shores from that once dark dungeon of slavery, but now rising into the scale of enlightened and free countries, under the benign and liberal sway of an Alexander, who, we trust, will yet do greater things than these, and, before he leaves this world, will *from men deserve the title of* ALEXANDER THE LIBERATOR AND THE CHRISTIAN!

### *Eighth Report of the Jews' Society, (of London.)*

(Continued from page 157.)

#### PUBLICATIONS.

During the past year, the work of the Rev. Mr. Scott, in answer to Rabbi Crooll, the intended publication of which was announced in the last Report, has come forth. It is distinguished by all that extent of scriptural knowledge, Christian temper, and sound argument, which might have been anticipated by those who were acquainted with Mr. Scott's former writings; and which render it worthy as well of its venerable author, as of the Sacred Cause which it defends. Your Committee recommend this work to the Members of the Society generally; both as exhibiting, at one view, the chief points of controversy between Jews and Christians, and as containing evidence of the present religious state of that people. Your Committee hail, with the most unfeigned satisfaction, the revival of religious discussion with the Jews, which, with the exception of the work of Levi in defence of Judaism, and the able Answer which it received in the Remarks upon it by an Inquirer, may be said to have slept since the days of Bishop Kidder. Being thus revived, it is the earnest wish of your Committee that it may not be suffered again to sleep, until, as they trust at no distant period, it shall be consigned to everlasting rest by the conversion of the whole House of Israel to the faith of their own Messiah.

It has been judged necessary by your Committee to enlarge the plan of the Monthly Publication of the Society: from the 1st of January, a New Series has been commenced, under the title of

“ Jewish Expositor, and Friend of Israel.” Of the execution of this work, it does not become your Committee to say much : they hope it will be made beneficial to the Jews, in drawing their attention to the great truths of the Christian Faith ; and useful to the cause of the Society amongst Christians, by diffusing information respecting the state of the Ancient People of God. Your Committee cannot but feel, however, that it is of the greatest importance that their Literary Friends, throughout the kingdom, should be sensible of the duty which is imposed upon them, of helping the Editors to render the work as acceptable as possible both to Jews and Christians. The numerous and arduous avocations of the Editors render this more peculiarly necessary ; as they are quite unable to devote so much of their own time to the work, as would be requisite to their conducting it without such assistance. The circulation of the Expositor has considerably exceeded that of the former work.

A Selection of Psalms and Hymns has been printed for the use of the Episcopal Jews' Chapel.

#### EPISCOPAL JEWS' CHAPEL.

The Jewish Converts and Children, under the patronage of the Society, have attended this place of worship ; where besides the Two Sermons preached on the Sabbath, there has also been a New Lecture, of a practical nature, instituted on the Wednesday Evening. We cannot say that many of the Unconverted Jews have constantly resorted there, although occasionally some have attended it. The Chapel has been found very acceptable to the Christian Community in that populous neighbourhood, and has consequently (exclusive of the rent of the ground on which it stands) defrayed its own expenses. Many Christians have been induced, by their attendance there, to feel a lively interest in the Salvation of Israel. The Jewish Children have been publicly catechised at the Chapel on each Sabbath during Lent, in the Catechism of the Established Church, with the Explanation published by the Rev. Basil Woodd ; and have given great satisfaction, by the correctness of their answers. The Committee have lately passed a Resolution, which they hope to carry into effect without delay ; viz. that a Series of Argumentative Lectures, exclusively addressed to the Jews, demonstrating that Jesus of Nazareth is the true Messiah, shall be preached at this Chapel, on the First Wednesday in each month, by such Clergymen of the Established Church as may be willing to render their services in this important work.

Lectures to Christians on subjects relative to the Jews are preached, by various Clergymen, at Bentinck Chapel, on the Third Thursday, and at St. Swithin's London-Stone, on the Second Tuesday, in each month. A monthly Lecture has also been preached at the Ely Chapel, and is still continued.

#### JEWS BAPTIZED.

Since the last Report, only one adult Jew, and four children,

have been baptized in the Society's Episcopal Chapel. It grieves your Committee to be obliged to add, that the adult has, since his baptism, in various respects manifested himself to have been unworthy of participating of that ordinance. However painful circumstances of this nature may be, the history of the Church, even in her purest age, teaches us to anticipate their occurrence. While they should lead us to use great caution and circumspection, they ought neither to excite surprise, nor to damp our zeal. The person here alluded to, having manifested those appearances of seriousness which seem to indicate the commencement of the work of Spiritual Regeneration, and having continued to express an earnest desire for baptism, from which he had, for a considerable time, been held back, it was judged improper any longer to deny him the ordinance. In this instance, therefore, it is manifest that no undue precipitation was used, in administering the initiatory rite of the Christian Church.

While what is mentioned above should call forth sensations of sorrow, your Committee are happy to have it in their power to give some information of a more exhilarating nature. It was mentioned in the last Report, that besides the three youths under the immediate charge of the Society, there were several adult Jews in this country who were receiving instruction with a view to the exercise of the Christian Ministry to their Brethren. Your Committee have now the satisfaction to state, for your information, that a friend of the Institution, who is aware that, at present, its funds are not adequate to that purpose, has taken under his charge some respectable young men of the Jewish Nation, who have expressed a desire to be instructed in the principles of the Christian Faith, as Probationers. They are from various parts of Europe; and such of them as have already or may hereafter manifest decided tokens of piety, and competent talents, it is designed to educate as Missionaries. A door not being at present opened for Mr. Frey's ordination in the Established Church, it has been judged expedient by your Committee to give him a destination which connects him with this establishment. He has, therefore, been stationed in the immediate vicinity of the young men above mentioned; and the three youths educating by the society have been removed from the former situation, and placed under his charge, where they have the advantage of all the means of grace provided for their brethren. Another young man, who was baptized some years ago, under the patronage of the Society, and has since been employed in the Printing-Office, having expressed a desire to become a Missionary, has also been put under the tuition of Mr. Frey, at the expense of a benevolent individual, to whose acquaintance he was introduced in a providential manner. Six of the Probationers, who are receiving instruction as above mentioned, have been admitted to Christian baptism since the last Anniversary; and your Committee have the satisfaction to inform you, that there are among them promising indications of decided piety, and also of competent talents for the vocation of Missionaries.



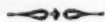
## FUNERAL OF RICHARD REYNOLDS.

[In our preceding Number, we furnished an extract of the elegant speeches delivered at the meeting of the citizens of Bristol, convened to celebrate the memory of the great philanthropist above-named. We now give a short, but interestingly descriptive account of the respect paid to his remains; published in a Bristol paper.]

"In our last Journal it was our melancholy task to record the removal of the good, the illustrious Richard Reynolds from this vale of tears, to join "the spirits of the just made perfect." It is now our more pleasing duty to notice the spontaneous testimonies of respect to his memory, which all ranks of his fellow-citizens evinced on the occasion of his funeral. On Tuesday last, soon after eight o'clock in the morning, about five hundred boys from the Benevolent Schools of St. James and St. Paul, and the Royal Lancasterian School, formed in two open columns, extending from each side of the good man's late dwelling, across St. James's square. On the appearance of the remains of the deceased, the boys pulled off their hats and stood uncovered till the procession had passed. Their youthful artlessness formed a pleasing contrast to the sorrowful countenances of the surrounding poor, who filled the area of the square, and lined the streets, eager to testify their last tribute of respect to their common benefactor. Most of the shops in the streets through which the procession passed were shut up. In the characteristic and primitive simplicity of the funeral of a *Friend*, all is natural, solemn and impressive. About seventy relatives of the deceased followed in mournful procession, who were joined by many males and females of the Society of Friends, and also by above three hundred of the most respectable of our fellow-citizens of various religious denominations, in mourning; among whom we noticed Alderman Daniel Fripp and Birch, Mr. Sheriff Barrow, and other members of the Corporation; Benjamin Butterworth, Esq. M. P.; several of the resident Clergymen and Dissenting Ministers of different persuasions; the Gentlemen of the Committees of the Bible Society, the Infirmary, the Dispensary, the Samaritan, the Prudent Man's Friend, and the British and Foreign School Societies; the Orphan Asylum, the Blind Asylum, the Benevolent Schools of St. James and St. Paul, the Penitentiary, the Strangers' Friend, the Friend in Need, and of several other Charities: of many of which, till within a few months of his decease, Mr. Reynolds was an active member and liberal benefactor.—To the credit of the attending thousands, the strictest decorum and silence were maintained. Amidst the tolling of several of our church bells, the procession reached the grave-yard of the Friends' Meeting-House in the Friars, in Rosemary-street; where after placing the remains of the deceased over the grave, a solemn stillness, a silence that might be felt, ensued. Several male and female Friends, in order

ly and timely succession, addressed the spectators, reminding the survivors of the vanity of all things below ; warning them not to put their trust in uncertain riches, but in the living God—after the example of their deceased friend, to evidence their faith by their works, disclaiming all merit in them ; considering themselves but as stewards, who must soon render an account of their stewardship, and be accepted by the Father through the alone merits of the Son, and the sanctifying influence of the Holy Spirit. These devotional services were closed with a very fervent and appropriate prayer—that our heavenly Father who had seen fit to remove this eminent almoner of his bounty, would, in his good providence, raise up many of kindred spirit among the rich to fill up the chasm occasioned by his removal, and that in his abundant care of the poor he would provide for their every want—teaching them how to bear the present trials of poverty without murmuring, and sanctify all his dispensations to their souls—ascribing all the glory of the great example his servant had set them to the one God—Father, Son, and Spirit—who is worthy of all praise and adoration.—Thus was the memory of the just embalmed in the sighs, in the tears, and in the prayers of his friends and fellow-citizens of every name ; who it is understood mean to wear mourning for one month.—It was in the faith and hope of the glorious truths of that Divine Revelation, to the circulation of which\* he so zealously contributed, and which he was earnestly desirous that all might be able to read, that this great Christian Philanthropist lived and died. Thus adding another proof to those daily exhibited of the ennobling influence of faith in the Son of God.

\*The Rev. John Owen, in his History of the British and Foreign Bible Society, says, “ The author has no apprehension of offending those whom he is reluctantly compelled to pass over in silence, by mentioning the venerable name of RICHARD REYNOLDS, Esq. as one of those individuals to whose liberal, active, and persevering philanthropy, the Bristol Auxiliary Bible Society, of which he is so great an ornament and benefactor, owes its earliest and latest obligations.”



#### *The Society for the relief of Respectable Aged Indigent Females.*

[In presenting to our readers the following Annual Report of this worthy Institution, we can state from good authority, that it has, in no small degree, contributed to dissipate human misery. The class of sufferers who come under the care of the Society are of a description to awaken sympathy of the kindest and most delicate nature. They are females, who, in addition to the ordinary infirmities of declining years, have to endure privations and hardships, which, from their former condition in life, they are unaccustomed to, and consequently much less able to sustain. We trust they will be considered to deserve, and will experience a large share of the beneficence of this charitable community. The respectable character of the ladies who manage the concerns of the Institution, and the evidence they have already exhibited of their discernment in making a suitable ap-

plication of the bounty of its benefactors, are sufficient pledges that the alms given for this object will be satisfactorily administered.]

At the opening of the meeting—

The Rev. JOHN STANFORD delivered an excellent address on *Charity*, and closed with a fervent and appropriate prayer.

### ***Third Report of the Association for the relief of Respectable Aged Indigent Females.***

THIS Society present to their benevolent patrons a Third Annual Report of their proceedings. We feel grateful that, through the indulgence of Divine Providence, our efforts have, in some degree, been successful, and have preserved many who once lived respectably, from becoming residents in the Alms House. Sixteen new applicants are entered upon our books, who are found worthy objects to partake of the bounty of this Institution. Since our last report, twelve aged pensioners have paid the debt of nature, and three have removed to the country. At present we have one hundred and sixteen regular pensioners on our list, who are upwards of sixty years of age, and some of them advancing to one hundred. All these anticipate the dreary shades of winter; and we have reason to expect a far greater number of other applicants than the funds of this Society will permit us to relieve.

At the close of the past year we petitioned the Corporation for some assistance, and were presented with three hundred dollars from that honourable body: this is the only public benefaction we have to record during the last twelve months. Charitable Institutions have become numerous, and for their support frequent are the demands made on the liberality of our citizens; and, it must be confessed, that the increase of population demands frequent addresses to the feelings of benevolence, which it is impossible to withstand. However, none of these can have a stronger claim than the aged friendless female, who but too often are considered as useless cumberers of the ground. Were it not for the prying pitying eye of charity, these aged persons might sink unheeded to the silent grave. We wish, therefore, that their necessities were deeply impressed upon every benevolent breast, and that we could obtain more ample means for their relief. We deem them a part of Christ's poor and helpless flock; for happily most of our pensioners are pious, and we make no difference as to their peculiar religious denomination, but extend our bounty to all whose moral virtues may give them a title.

From the perusal of our Treasurer's account, it will be obvious to you how much we need the continuance and increase of your generous support. Let us not forget, 'that those that have pity upon the poor lend unto the Lord; and that what they thus lay out shall be paid them again.' Remember too,

"The liberal hand of Providence expands  
The liberal Christian's heart; much he receives,

And much he scatters, dealing all around  
 With cheerfulness what God bestows on him.  
 Fear not, ye rich, to turn your gold to seed,  
 And sow it in the fields of poverty;  
 A glorious crop beyond your hopes shall rise,  
 And thus reward your kindness; ye shall reap  
 Of present benefit an hundred fold,  
 And future sheaves of everlasting good."

It becomes our melancholy duty to record in this Report the death of our lamented Treasurer, Mrs. Anna Havens, whose mild and amiable deportment endeared her to every member of this board, and whose constant anxiety and labours for the interest of the establishment will be long and gratefully remembered. And though we may regret thy absence, pious gentle Anna! we must rejoice that thou art so early called from a state of suffering to receive the glorious commendation of thine exalted Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

#### JUVENILE DEPARTMENT.

##### OBITUARY NOTICE OF JOSEPH ATKINSON OF ENGLAND.

The subject of the following account was born the 23d of July, in the year of our Lord 1801.

He was, from his infancy, a gentle and steady child. When about nine years old, his mother perceived that he had serious impressions of mind; he was convinced that he was a sinner, and was frequently very earnest in prayer, and desirous that his mother would pray *with him* and *for him*. When at any time there was, by the younger children, any prevention or interruption to this duty, he would exceedingly grieve and often cry.

About this period of his life he had an illness, that continued for nearly three months; in the course of which the impressions on his mind were chiefly *convictions of sin*; and the *publican's prayer* was continually breathed forth in his addresses before the throne of grace. The Rev. Basil Woodd visited him under this illness; and, to the great comfort of his mother, expressed himself fully satisfied as to the state of her son's spiritual welfare. Perhaps the breathings of Joseph's heart at this period may be more clearly known by a prayer found in his writing, than by any other attempt at description; we will therefore give a copy of it.

"Lord, look upon a poor afflicted little boy, and forgive whatsoever I have done amiss! And pardon, and wash me in thy most precious blood from all sin. Give me to see the exceeding sinfulness of sin, and my great need of a Saviour; for thou art the same yesterday, to-day, and for ever! Bless my father and mother, my brother and sisters; and may we all meet at thy right hand to sing the praises of redeeming love through an everlasting eternity; through all ages to come: and may we meet thee in the clouds, coming with thy holy angels, that stand around thy throne, coming to take us into thy heavenly kingdom, through the same Jesus Christ our Lord, Amen."

At ten years old Joseph was taken into the Bentinck school (an institution set up by the Rev. Basil Woodd, for the instruction of poor children) and at eleven he was removed from thence to the Philological School. He then constantly attended divine service at the Bentinck Chapel, and was very often much affected under the sermons he heard there; when he returned home, after naming the text, he would with great clearness and distinct recollection repeat to his mother the heads of the discourses. Joseph was afflicted from



the eighth year of his age with a distortion of his back, which was occasioned by violent straining, when he had the hooping-cough. He used to employ himself in the hours out of school-time (unless wanted to be serviceable to his mother in any thing he could do for her) in reading, writing, or drawing, of all which he was very fond, but particularly of the first. He was very happy in the privilege of going to school, and made great progress in various branches of knowledge, and became much beloved by his schoolmasters for his good conduct, attention, and diligence.

Within the last three years a very large and painful abscess was forming on his back, nearly under that part of it which was distorted; and this continued gathering with great pain; but so eager was he for learning, that he never allowed himself to stay away from school, unless utterly unable to get there. During this time the Lord was pleased to pour upon him a most blessed portion of the spirit of prayer: he was, indeed, very fervent therein, and frequently he would be up long before the rest of the family at his devotions, and reading the Scriptures. Joseph never was known to like the hearing or the reading of any idle story-book, and used to say, that he thought that they must be a sort of *poison* to the mind. He was very loving and dutiful to his parents: his mother being often afflicted with illness, Joseph at those times, in particular, would so endeavour to exert himself to help her, and to be useful in the family, that none but those who saw it could suppose it was possible for a child in such a painfully afflicted state of body to be able to do the things he did. Joseph was rather of a reserved disposition, and but seldom would speak his mind to any besides his mother; who observed there was so evidently bestowed upon him, "young in years as he was," the blessed gift of a new heart and a right understanding, that she kept many of his sayings treasured in her memory. Joseph took great delight in attending the Thursday evening lectures at Bentinck Chapel; as he was returning from thence last summer, having heard a discourse delivered by the Rev. John Bull, on the subject of the Jews, he saw a great number of people attending to a mountebank; as soon as he got home, he mentioned this to his mother and, being deeply struck by their manners of folly and dissipation, he said with much earnestness, while the tears rolled down his cheeks, "O that they had but been at the chapel with me; surely then some of them must have been touched to the heart for good."

Thus he continued growing in grace and strength, and in the knowledge of the Lord, until the beginning of November, 1815, when the abscess broke; and from that time to the last hour of his departure from this world (which was on the 9th of the following month) though his poor *body* had severe sufferings, it pleased God to bless his *mind* with the possession of a solid peace. On being visited by the Rev. John Bull, and by him asked, what his comforts proceeded from, Joseph answered, from his belief of Christ *suffering for him*, and of his continual *intercession for him*. He used frequently to say, "It is by the Lord Jesus's stripes that I am healed."

A female friend of his mother's coming one day to see him, after some conversation, he desired that she would pray with him. His mother said, "My dear, what shall she pray for?" He replied, "That I may have faith and patience to suffer, without murmuring, the righteous will of God." The following day he told his mother, that he had found in the time of prayer exceeding great comfort. One evening, being visited by another of his mother's friends, on her saying that she wished she could see him better, he answered, "O! I shall soon be better; for I think I shall not live through the week."

The respectful love and desire which Joseph had ever shown of seeing and hearing the Rev. Basil Woodd, became, when he was seized with his last illness, so earnestly and so frequently expressed, that his mother sent, requesting he would have the kindness to call upon him: with benevolence and affection the request was immediately complied with. After some searching inquiries into the state of his mind, it was evident that he was truly blessed in

a lively faith of the mercies and all-sufficient merits of the Lord Jesus Christ, as his Redeemer and Saviour. When Mr. Woodd made many useful observations on the afflictions of the body, "What are my sufferings," said the poor child, "compared to those my Saviour endured?"—"Unequalled sufferings, my dear child," said Mr. Woodd, "were those."—"Yes, Sir," returned Joseph; "but, you know, with those *his stripes we are healed*. Sir, I am often thinking, that he is the *fairest* among ten thousand, and altogether lovely. 'He is merciful and gracious, and his truth endureth from generation to generation.' I hope and pray that he will give me faith and patience, that I may not offend so good a God."

The first time Joseph was visited by Mr. Bull, after some inquiries of his spiritual state, Mr. Bull said, "I am informed, my dear, by Mr. Woodd, that you were much affected by a sermon you heard me preach?"—"Yes, I was indeed," answered Joseph; "and so, Sir, I have by many that I have heard from you." Mr. Bull inquired if he had any fear of death. "I had once," said Joseph, "but I thank God I have not now."—"What was it that then made you afraid?" asked Mr. Bull. "Because, Sir, I felt I was a sinner; but now, I hope and believe, I am by Jesus washed in his precious blood; and that cleanseth from all sin."

But Mr. Bull conversed with Joseph in the most kind and tender manner; encouraged him greatly to put his trust in the Lord Jesus; and told him he had no doubts but that, when he had left this world of sin and affliction, he would ascend to his blessed Saviour, and see his face, and sing his praise for ever and ever. Before he bade him farewell, Mr. Bull prayed most sweetly for him; and it was indeed a divine refreshment to his soul. After he was gone, Joseph said, "How very kind is it in the Ministers of Christ to come and see a poor dying boy as I am! I shall always love Bentineck School and the Philosophical School. The masters were very kind to me. I hope many of my schoolfellows will learn to fear God, and that we shall meet in heaven. I dearly love Bentineck Chapel. O how happy have I been there! it was like a little heaven to me. I don't think I ever missed going when I was able: but I am not able now. O what a mercy I was taken into the schools, and taught to read my Bible, and the catechisms, and to serve God!"

Again he said: "How I used to love to hear Mr. Woodd preach to the children!—those little short sermons, when he catechised us; I loved to see and hear him, but I cannot now. Well, I hope we shall meet in heaven. O Lord, bless him! Bless all the schools! Bless all the children, and bring many of them to heaven! What a mercy if we meet there!"

After a time, he entreated that they would read to him the 55th chapter of Isaiah, and the 5th chapter of the First Epistle General of St. John. At this time his soul seemed entirely filled with holy love. At another time he said to his mother, "The Lord deals very gently with me." On her answering, "My dear, he will lay no more upon you than in his goodness and mercy he will enable you to bear;" Joseph, with more than usual quickness, eagerly replied, "He has *promised that*."

In the last week of his mortal life, his bodily pains were very severe; but his faith and strength in the Lord increased with his sufferings; and very often he was heard to say, not as if under fretful impatience, but as if humbly breathing forth *affectionate entreaty*, "O come, blessed Jesus! come quickly." At other times he would say, "The Lord *will* come." On the Thursday night before his departure, he was seized with inward convulsions, and his mother, thinking that he was about to leave this world, sent for a neighbour to be with her. Joseph, observing her in the room, inquired why she came, and said to her, "I hope you remember me in your prayers?" She seeming rather to hesitate in her reply, Joseph added, as if to encourage her, "The Lord is merciful; knock, and it shall be opened." He afterwards desired his mother would read to him the 17th chapter of St. John's Gospel, and the 45th Psalm,

saying, "I wish I could see to read." After this, he appeared sweetly composed; and, when he was left for a while, as they were going down stairs, they heard him in most fervent prayer and praise. The following day the inward convulsions increased, and every now and then he wandered in his mind, although, when spoken to, he, to the last, always returned sensible replies. On that day he was visited by one of his schoolmasters; Joseph was unable to converse with him; but, on the conclusion of a prayer, which his master put up for him, Joseph, with a sweet and solemn earnestness, exclaimed "Amen." Some little time afterwards, his mother asked him, if he found his mind comfortable. He answered, "O yes!" then softly added, "I hope the Lord Jesus will soon come." She said, "My dear, I hope I shall meet you at the right hand of God." He answered, in a tone of holy love and strong confidence, "There is *no fear* of that." When he was seemingly unable to speak, his mother desired him to signify by a sign if his happy state of spirit continued; at which he held up his hand and softly whispered, "Yes." For the last twelve hours he remained speechless, with the exception of being now and then heard very softly to say, "Jesus!" and, "Lord, help!" But it was evident that his mind had most blessed support to the very last; and his countenance expressed a happy composed cheerfulness after his spirit had taken its flight. He died on the 9th December, aged thirteen years and nearly five months. Joseph's body was followed to its grave by two of his schoolmasters, and by nearly one hundred of his schoolfellows, who sung over his grave the following hymn:

Life now is past! the hour is come!  
My Saviour calls—he calls me home!  
Now, O my Lord! let conflict cease,  
And grant me to depart in peace.

Not in my righteousness I trust;  
I bow before thee in the dust:  
And through my Saviour's blood alone  
I look for mercy at thy throne.

Farewell, vain world! without a tear,  
Save for the friends I hold so dear;

To heal their sorrows, Lord descend,  
And to the friendless prove a friend.

I come—I come at thy command,  
I trust my spirit to thy hand;  
Hold forth thine everlasting arms,  
And shield me in the last alarms.

Receive, receive me, O my God,  
Pardon'd thro' my Redeemer's blood;  
My glory this, my hope, my plea,  
In life, in death—ETERNITY.

#### SUNDAY SCHOOLS.

[Our obliging friend at Bristol, (England) has communicated to us the following interesting incidents respecting the Bath Sunday School Union.]

To the honour of the Teachers of the Bath Sunday School Union, it was stated that in addition to their stated work of teaching, at home in rotation, each went to some dark village in the vicinity to open or conduct Schools, and the *total* of their *united* walks last year, exceeded twenty thousand miles! Can any one doubt their love to Souls, or to the Shepherd of these neglected Lambs?

The Sunday School Union being in debt, the Superintendant of Hope Chapel School, (whose report of last quarter I sent you in Manuscript) went home, mentioned the fact to the Teachers, who are themselves poor and unable to keep their own School out of debt—he proposed they should subscribe one half-penny per week, being nineteen—they would contribute 2*l.* 1*s.* 2*d.* per annum; they consented, and he came forward last night with this practical hint, saying there are 1,700 Teachers belonging to the Union,

let all do so, and we shall contribute 72*l.* 18*s.* 4*d.*; a proof what *small* amounts and *large* numbers can accomplish!

About two years since one of the Secretaries of the Bath Sunday School Union saw a Sand Boy lying, lingering about in the sun, on a bank—he got into conversation with him, and tried to induce him to accompany him to one of the Schools, finding him ignorant, rude and ragged: he could not prevail; he took him up suddenly on his back, and carried him to one of those Seminaries, to the great astonishment of the Boy and the Scholars. When there, the novelty of the scene struck him: kindness, persuasion and curiosity, induced him to come again; he became a constant attendant, evidencing a good capacity; he took a delight in learning; his morals became correct, the baleful habit of swearing he left off; diligent in his business, civil to every body, he soon became the favourite among the servants, and his Sand business increased to a degree he was unable with all his diligence, to accomplish. It was recommended to him as a less laborious employment, to deal in old bottles; which he finds very profitable. He is well clothed, become truly respectable, if not pious; and to his honour be it mentioned, he supports an aged mother, while he is foremost in every good and liberal work!

#### BIBLE SOCIETIES.

The Poughkeepsie Female Bible Society has recently become Auxiliary to the National Institution. Officers for the present year, Mrs. James Slater, President; Mrs. James Tallmadge, Secretary.

The Milford Branch Bible Society, (Connecticut) Auxiliary to the Bible Society of the county of New-Haven, was instituted 28th October last. Rev. Bezaleel Pinneo, President; Rev. Erasmus Scranton, Secretary; Mr. Nathan Nettleton, Treasurer.—All the funds of the Society are to be paid over to the Bible Society of the county, with the reservation of such amount as may be sufficient to constitute the ministers of that town life members of the American Bible Society. The Society passed a vote, ordering so much of their present funds as should be necessary for this last mentioned purpose, to be paid over to the National Institution.

A Female Bible Society was formed the 30th October at *Green's Farms*, Fairfield (Con.) Auxiliary to the American Bible Society. Mrs. Eben. Jessup, President; Mrs. Simon Couch, Treasurer; Miss Eleanor Hyde, Secretary.

The Female Beneficent Society of Windham, (Con.) recently established, has appropriated 30 dollars to constitute the Rev. Cornelius B. Everest, a life member of the American B. Society.

*Deaf and Dumb.*—Measures are taking to ascertain the number of deaf and dumb persons in New Hampshire. A notice has been published in the New Hampshire papers signed S. Sparhawk, requesting the members of the Hon. Legislature to ascertain the precise number of deaf and dumb persons living in their respective towns, and leave information thereof at the Secretary's office in Concord, at the next session of the General Court.